the intellectual reason. But if so, we have to pass-
beyond the intellect in order to bridge the gulf and
penetrate the mystery; to leave an unsolved contra-
diction cannot be the final solution. It is the
intellectual reason that crystallises and perpetuates
an apparent contradiction by creating its opposite
or dividing concepts of the Brahman, the Self, the
Ishwara, the individual being, the supreme con-
sciousness or superconscience and the Mayic world-
consciousness. If Brahman alone exists, all these
must be Brahman, and in Brahman-consciousness the
division of these concepts must disappear in a
reconciling self-vision; but we can arrive at their
true unity only by passing beyond the intellectual
Reason and finding out through spiritual experi-
ence where they meet and become one and what is
the spiritual reality of their apparent divergence.
In fact, in the Brahman-consciousness the diver-
gences cannot exist, they must by our passage into
it converge into unity; the divisions of the
intellectual reason may correspond to a reality, but
it must be then the reality of a manifold Oneness.
The Buddha applied his penetrating rational
intellect supported by an intuitive vision to the

world as our mind and sense see it and discovered
the principle of its construction and the way of
release from all constructions, but he refused to
go farther. Shankara took the farther step and
regarded the suprarational Truth, which Buddha
kept behind the veil as realisable by cancellation of
the constructions of consciousness but beyond the